fetichistic religion.

my of religion. These specimens of con-

Report from celestial witnesses

Mr. Harrison, of England, asks: "What is religion for? What do we



RELIGION.

Is It an Evil Fetich?

Its Characteristics Comprehensively Displayed.

It is Viewed from Various Stand-

bitterness, almost in despair, he exclaims, following and religion are as old as human society. The social compact is their origin. Human thought and effort at well-being support the former, human weakness the latter. Born in the manger of fetichism and eralled in the superastrion, religion but the voice of is likely to last as long as people continue to be born in primeval ignorance, and as long as pay is an element of its contray.

The social compact is their origin. Human thought and effort at well-being support the former, human weakness the latter. Born in the manger of fetichism and eralled in the superastrion, religion to likely to last as long as people continue to be born in primeval ignorance, and as long as pay is an element of its content.

The social compact is their origin. And that is my religion to the self-asserting to the following for a personal God!"

Here is another bishop. He is mother bishop. He is mother bishop. He is the content of the self-asserting to the following facility. The philosophy.

"My religion is to do good."—Thomas weakness the latter. Born in the manger of fetichism and eralled in the superastrion, religion to like former, human though and that is my religion to the superstition, religion to live in America. We have seen, as above, that the number of bishop. He is country, likewise comes out of his country, likewise comes out of his country, likewise comes out of his religion to live in America. We have seen, as above, that the number of sole length of Exeter, Eng..)

"My religion is to do good."—Thomas by expecting salvation through another's brain. The heart fable is a hurtful mockery. The dialect of church-gers are lessening. And by expecting salvation through another's brain. Salvation through another's constitute in the cities is gradually by expecting salvation through another's constitute in the cities is gradually by expecting salvation through the country, like is country, like is country, like is country, like is country, like in the cities is country, like is c

Mr. Taine (North American Journal for May, 1891) utters a stalwart truth when odist. he says: "Instruction and history are that all religions is von tamned humpug. the great enemies of religion." The John E. Semler.

graduate from the Presbyterian pulpit, the dog is not religious? to the broad, ennobling field of liberal Of all the efforts to re "Religion or No Religion," in the Free failure.
thinker's Magazine for 1890. He then "Whenever religion becomes sciengave the only correct definition of religion possible, and in accord with philosophy. While this definition is in a POWER to which no limit in time or agreement with those of the lexicons, place is conceivable,—of which all phe-rot it is abjured and rejected by the en-tire body of Christendom. Therefore, are manifestations, but which we only prelates, laymen, literary men and know through these manifestations. others, have invented definitions to suit Commic Philosophy, vol. II., p. 415. themselves. They are nearly all different, and some have given two or more. Two definitions of the same thing is like two places of one's nutivity; or, like the two places at which Jesus was crucified.

This captivating scheme of mundane genesis, from a learned man whose taltors in the same thing is like two places of one's nutivity; or, like the two places at which Jesus was crucified.

To have his own will after his head is cutoff, is an Irish bull and the stultifying logic of a madman.

For the credit of the fiction this second place of crucifixion makes too many by have occurred the first of the fact of its existence. Who his own places of the credit of the fact of its existence. Who his own place of crucifixion makes too many by the substitution of the fact of its existence. Who his own place of crucifixion makes too many by the substitution of the fact of its existence. Who his own crucified the fact of its existence. Who his own crucified the fact of its existence. Who his own crucified the fact of its existence of the conclusion makes too many by the substitution of the fact of its existence. Who his own crucified the fact of its existence. Who his own crucified the fact of its existence of the conclusion makes too many by the substitution of faith there is no religion. Some say that is themselves. They are nearly all differthe little girl who, hearing another sing | What is it and where is it? about Jesus,

Till death sets me free,'

"The mystery of our existence is the emence and the goal of religion." Herbert Spencer, First Principles, p. 100 and

in a power outside of ourselves; some kind of awe and gratitude felt for that power; some kind of influence exerted fillibe

"Religion is the sum of those influences which determine the motive of mon's actions into harmony with the divine perfections. -E. D. Cops. Origin of the Fitted, p. 170.

4. SPIRITUALISTS.

"Religion is a sense of the responsi-bility to the power that made us."—M.

co-operation, and much more."-J. Colville, in "Studies in Theosophy."

to that education which promotes its connect them with religion, dreams or own interests." The truth of the above what not, but morality constitutes the statement is proved by J. W. Draper's guiding ethics for man. Altruism is "Conflict of Science and Religion," and by Rev. Andrew White, LL. D., L. H. D., in his many chapters on the "Warfare of Science and Religion." Mr. Spendare of Science and Religion. Mr. Spendare of Science and Religion. Mr. Spendare of Science and Religion.

a ligious—touch of altruism, who shall say

Of all the efforts to reconcile science

This captivating scheme of mundane next line, when he says:

wanted to know what Jesus had to do scientific finger on it.

d. He says:

that assumptive standpoint a stout denial as the equivalent answer thereto? stituted 'the fail of man,' which is the This "Power" and the "Unknowable" Lord taketh breech of the primal allegiance of man have no abiding place in the daylight of of the Lord. to his maker. This was allegiance No. 1. reason and proof. But gravitation, "2. When a man is converted and is motion, cohesion, attraction and elec-"2. When a man is converted and is baptized, he becomes religious; that is, he renews also obligation to his Maker, takes the oath of allegiance and is religion and the extremest element of bound. This is allegiance No. 2

"3. The Latin word ligo means to bind, and religion means to bind again, and the many way destrictly are formative powers of the blush. You see how perverted and distorted were her natural affections, to be one converted as either the mainspring or noun religo, translated religion, religion are improperly and brought back its levity, and its positive and properly a Implication to his Maker.

In many analytic in cutting and is related to the extremest along her initial and replication of the extremest and the fact of the original transgression. The original properties are interested in the extremest along her initial and the extremest along the extreme through the extremest and extreme the extremest along the extreme through the extremest along the extremest along the extreme through the

Question: What is the inward life of man? Is it that "true inwardness" of Again he says: "Religion differs from all things eise in this, that it is how the outward life of man?

The general secretary of the Y. M.

Principles, page 17. It seems to me, with the best thing about this is the brevious experience it is a bamble in a band-life. Of course everybeity knows what box, impractical. Experience is the ity. Of course everybody knows what box, impractical. Experience is the right arm of our system of knowledge, To be without experience is to go to sea.

votary is often put to extreme difficulty sentiment upon this world-absorbing in the atmosphere of the moral code.

and scathing in his comments. He says: is eminently adapted to our theme. "A theological education is the foundation of all that is dishonest and corrupt." cer says: "Religion shows a fear that all things may some day be explained." If the dog could express a worshipful sentiment, would not man be his God? Dog is God if spelled backwards.

The discoveries, and its never-forgetting opposition to the advancement of seesed of the high moral—miscalled research to the first principles and the dog could express a worshipful wand. Its touch resolves many a difficult problem in its way. The enigma of the immaculate conception is explained by one view of it. The immaculate conception is like fully first principles, page 101.) This fear that faith is expression to the dog could express a worshipful wand. Its touch resolves many a difficult problem in its way. The enigma of the immaculate conception is explained by one view of it. The immaculate conception is like fully for the dog of the high moral—miscalled resolves. wand. Its touch resolves many a dif-ficult problem in its way. The enigma robust and veracious to fortify our arof the immaculate conception is ex-plained by one view of it. The immacu-Report from celestial witne late conception is like faith. Each is 'the substance of things hoped for, the evidence of things not seen."—Heb. 11-1. swered is, did Jesus Christ, so-called.

We now come upon a specimen of reto the broad, endoting held of floeral the chorts to recently selected thinking and setting, had an article on and religion, they are and ever will be a ligious dementia or mania, or a strange he had not. Of Astronomy acrobatic posture of mind, which seems and Astrology the Gods of all religious to be the natural sequence of fetichistic had their origin. * * Priests know religion. Savage faith implies savage that spirit communion is all there is to drift of thinking when thinking is ever religion indulged in. The victim says: "Though he slay me, yet will I trust in him." How can a dead man exercise "trust?" are humbugs, I am satisfied, and I Further proof of mangled mentality or think, of all the leeches that live off of of mental aberration at once follows in humanity, the Priests are the worst.

the self-evident contradiction of the

Another tragic illustration of faith there is no religion. Some say that is with a cross-eyed bear?

The following is the substance though not the words of the author. Mr. Brad-lawfully privileged to interpose against

Failing in which and knowing no such died within a few days of each other, including the father. The bereft widow was a good Methodist. Under that exshould be out of the was Lord taketh away, blessed be the name of all generations." of the Lord." 9. Heroditus (the Greek historian).

J. S. Mills' autobiography, it is said, "reveals a blameless life and a true hu-2. PHILOSOPHERS.

"The mystery of our existence is the essence and the goal of religion."—Herebert spencer, First Principles, p. 100 and 552.

This appears to me to be incidental, and loss of a definition in terms than in fact. That is, it is not the result of a prior purpose to render a definition.

"Religion implies some kind of belief in a power outside of ourselves; some kind of swe and gratitude felt for that is religion, is an extinguisher."

To be without experience is to go to sea without a compass, in a vessel wi

which represents religion, is an extinguisher."

It liberty is a boon, if republicanism is a thing to be prized, then religion with play to reason. There are three observed members, as the first must be spurned with an indignant aversion. The woe-bassmitten reasons, to Provide the prized of practical love to the first must be spurned with an indignant aversion. The woe-bassmitten reasons, to practical love to the first must be spurned with an indignant aversion. The woe-bassmitten reasons, to practical love to the first must be spurned with an indignant aversion. The woe-bassmitten reasons, to practical love to the first must be spurned with an indignant aversion. The woe-bassmitten reasons, to practical love to the first must be spurned with an indignant aversion. The woe-bassmitten reasons, then represents religion, is an extinguisher."

3. SCIENTIBES.

"Religion consists of practical love to to God and to our followmen."—A. R. Wall-are in Burwinism."

Science Monthly, 1883, page 229,

Mr. Harrison country church is becoming ortinet."

Provit Elliot, in the Princeton Review, thinker, should not see the hollowmeas ago, at Harrison to provide the hollowmeas ago, at Harrison were reciprocally, 29, 32 and 45 per cent. Now they have dropped off so that in movements, verify its wrotebed meaning and curse its mission. You must have been reciprocally, 29, 32 and 45 per cent. Now they have dropped off so that in matter of thinker, should not see the hollowmeas ago, at Harrison were reciprocally, 29, 32 and 45 per cent. Now they have dropped off so that in matter of the prize ago, at Harrison were reciprocally, 29, 32 and 45 per cent. Now they have dropped off so that in matter of the prize ago, at Harrison were reciprocally, 29, 32 and 45 per cent. Now they have dropped off so that in matter of the prize ago, at Harrison ago, at Harri

he is incapable of appreciating facts. A why not? They are blindly born into he meant to change or purify the blood. God is like too much whiskey—when it their faith as they are born into their it might as well imply that, for nobody is in the brain, correct reasoning is not country; the loss of the one entails the knows what else in particular it does be looked for."

Bruno (Archbishop of Cologne), from Lord Bacon, in offering his services to eision, why is not this vague theological Spirit-life, had this same chronic mal-ady, Cod-on-the-brain, for 1001 years. In bitterness, almost in despair, he exclaims, faith-bound Catholic, as he comes out correct errors of mind, judgment and

In supra we have spoken of the suprts, of "Mind and Matter."

"I vas a Catholic, then I vas a Methodist. Tish, all tamned humpug. Ich tradictory and extravagant that the dist. Tish, all tamned humpug. Ich tradictory and extravagant that the spirit side of life, whose combined and pointed out that its natural home is

the great enemies of religion." The converse of this is also a truth of major proportions, namely, that religion is not an evil great enemy of knowledge. Though Mr. D. G. Thompson says: "It is alive runs outside of morality. You may to that education which proposes its connect them with religion dreams or profession is."—Popular Science Monthly aggressive truth, they appeal with a greasive truth, they appeal with a great enemy of the atmosphere of the moral code.

4. Religion is "to deepen the sense of theme is of profound significance. Into avoid some humiliating absurdity.

Who can say religion is not an evil to avoid some humiliating absurdity.

Who can say religion is not an evil to avoid some humiliating absurdity.

Who can say religion is not an evil to avoid some humiliating absurdity.

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Who can say religion is not an evil to avoid some humiliating absurdity.

Who can say religion is not an evil to decid many of the editor of Popular Science Monthly to avoid some humiliating absurdity.

Who can say religion is not an evil to avoid some humiliating absurdity.

Who can say religion is not an evil to avoid some humiliating absurdity.

Who can say religion is not an evil to avoid some humiliating absurdity.

Who can say religion is not an evil to avoid some humiliating absurdity.

There is nothing to decid many of the editor of Popular Scien profession is."—Popular Science Monthly, aggressive truth, they speak with a Beauty is an idle charm, and its wayverified confidence. They spring from an atmosphere of mature mind-stuff that is quite self-inspiring, of easy and early culture than the prominence that Mr. Harrison gives it would imply. The It cannot be denied that faith is ex- curring testimony were given through tattooed Hottentot and New Zealander orbitant, unreasonable and overbearing the passive sensorium of Alfred James. Making allowance for some to be misand forms. The peacock and the bird of paradise betray the consciousness of their wealth of beauty, and seem content with a life of self-admiration. But beauty and bondage have no interchanging sympathy. They make wry faces at each other. They will never know each

other, much less co-operate.
Liberty is as essential to beauty as wings to a bird. Pleasant memories assist beauty. A scourged back can never beget smiles. The ligo is not soon forgotten. Beauty is healthful sunshine. Religion, with its uncliminated ligo, is somber as night and cheerless as a dungeon. Beauty is progressive, and tends upward. Religion is a resolute stand-

still, an artful power to hold back. ext line, when he says:

"But I will maintain mine ways be"But I will maintain mine ways bepected faith and prayer tests which were factors in that awful tragedy. Spiritualists, who have

What is it and where is it? The author does not tell us. Would be or they not inform us if they could? And they corline in Istr. A family of nearly a dozen inform us if they could? And they cortainly would if they could put their persons were ufflicted with autumnal fe
6. Caius Herenius: "It would have cle to strengthen a halting purposes." vers of that region. Four or five had been far better for mankind if religion Bent on a venal purpose, the normal will is tremulous and hesitating. Liquor re-

Anna Runiston affirms: "Religion nerves his faltering resolve. was a good Mothodist. Under that extreme affliction the sorrowing wife and mother said: "The Lord giveth and the "Religions are and have been the curse know not. To my view, I fail to see any need for a special stimulant for that obiect. It depends on the kind of resolve it is. If it is a bad one, like that of Abra-Her religion was an evil fetich.

Here is seen how grotesquely her no need of any religion. Spirits may fetichistic religion stood forth without a instruct you, but in no case can they strengthened. If it be good, the charm and exhibitation of its own beneficence

solutions of religion in that momentous hour? What ovil fetich could have done less for him? How did the consolstions of religion with Jesus compare with the consolutions of philosophy with Socrates? With Jeaus they were nil and blank. With Socrates they were proudly triumphant. Nothing is known of the two victims on either side of Jesus. They made no complaint; as far as we know, they had the consolations of

the vulgar squaler, "you lie." Stockton, Cal. A. S. Hubson, M. D.

in its steady" The natural antithesis to this is the answer by another inquiry, that if you take away my whiskey and my tobacco, what solice do you order in piace thereof? Those tastes, like that of religion, are morbid and acquired Liquor is made of starch and sugar, and sugar answers to a normal taste in the human family. If there were a like normal appelite—not a factitious one-for religion, it would spread useful like contagion, without the costly intervention of missionaries.

Religious faith is a dissipation. It is an angine of distortion and oppression. Mr. Penteces, in The religion contagion without the natural powers of mind. It is an engine of distortion and oppression. Mr. Penteces, in The Teventich Century, there is no made of the Polysis of the Pol There are duly elected officers in charge of each section. Each section is autonleprosy and paralysis, and, in general, all
omous in its own jurisdiction, though
by priority, by courtesy, and by common
consent the center at Adyar is considsometimes with oil, and uses it to perered the chief, particularly as it holds form her cures. She can tell what a the President Founder, Col. Olcott. Were Col. Olcott to follow H. P. Bla-amination, and can find hidden articles vatsky into the world of realities, Mr. or reveal a person's secrets. She can see William Q. Judge, being now Vice-President, would become President and the ently at a great distance, and even rechief headquarters might be removed peat what is said in a foreign language

located in London because there are barks, as a remedy, she reduces it to also located the largest number of earnest and intelligent workers. Very little has ever been accomplished in France, though there have been several efforts, friend's spirit accompanies it. But she organizations, revivals, etc., in Paris. cannot tell how. She goes to sleep, how-Exactly what the Countess of Caithness ever, when her spirit makes these voy-has had to do with these efforts in Paris ages. In the darkness. Teresa's eyes to sustain the Theosophical movement have such a brightness as to illuminate I do not know. Doubtless she has done the room in which she is. "Often," says her part, according to her own sense of her friend Josephine, "upon awakening duty, and according to her opportunity in the night, I have found Teresa's body and ability. Far be it from me to distinct my arms, cold and rigid, and during parage anything she has done. One that time I have seen her spirit kneel thing is very certain, and that is that ing at the bed of a sick person, and plac outside of Paris, and the local branches ing green herbage around him."

the best known woman in Parls who avows herself in any sense a Theosophist; if they assert that from her ability she should be recognized as a "leader" of theosophic thought, I certainly have no fault to find with them. They but express an opinion to which they have an undoubted right. When, however, the assertion is made that the Countess is H. P. Blavatsky's "successor," a "new high priestess," accepted by the society as "leader," and particularly so on account of her "vast wealth," they are simply falsifying every fact, and equally guilty whether they know the nanity, the Priests are the worst."

How much common sense progress equally guilty whether they know the beyond that of the days of Abraham did statement to be false or not. One who

> sented, should be the last to misrepresent others. A point is involved in thus foisting the Countess Catthness upon the Theosophical Society as its "acknowledged leader, and H. P. Bia. vatsky's successor." It is this the Countess is said to have received a communication from H. P. Blavatsky since the cremation of her body, in which H. P. Blavatsky is said to have remudiated P. Blavatsky is said to have repudiated certain of hor ante-morten teachings and procisely at the point where the Theosophical teachings take issue with those of Spiritualism. Now, if this part and tem enlightenment and reformation of H. P. Blavatsky can be accepted and put forth by her "successor," and the "new high priestess of the Theosophical Society," then, on the surface of things. and for the great mass who never go be low the surface, it is a great triumph for Spiritualism, and officially and exult-antly "puts the beans in their basket!" But if not a member of the Theosophical Society accepts any such statement, and Madame Calthress has no such position as "leader" or "successor," then the whole scheme becomes a very cheap farce. If the success of Spiritualism de-pends on any such clap-trap, or they can afford to exploit it, then I am sorry for Spiritualism! It is perfectly true that at a certain point, with a given group of facts, Theosophists and Spirtualists differ in their explanations and philosophy, and it is equally true that because of this difference of opinion certain would-be leaders in Spiritualism have raked the gutters and gleaned the fish-markets for epithets vile enough hurl at H. P. Blavatsky and those did not hesitate to accept the philoso-phy stated by her. Weak and deprayed indeed must be the cause that resorts to such measures, and worthy successors of such measures, and worthy successors of John Calvin and Torquamsda are such would-be "leaders." How long will it take by such measures to "spiritualize" the present human race? The greater number of Spiritualists think and set very differently. They love fair play, and concede to others all the rights and liberties they claim for themselves and

liberties they claim for themselves, and THE PROGRESSIVE THINKER has given These a voice and a hearing.

Theosophists have seldem paid any attention to their slanders, and misrepresentations. sentations. They have something more and better to do than to be forever refuting lies, and correcting the most false and ignorant statements. Personally they care very little for such slan-ders. Those whom they are designed to entrap, and those whom they really injure most by deceiving and misleading, are the rank and file of "Spiritualists," and the great mass outside who are ig-

norm of all the facts.

Theosophists and the Theosophical Society as they are, and as they are often represented to be, are as wide auart as the poles. Those who do not With this distinguished failure of religious pretonse, how awkward it must be for the apologists of it to maintain their claim and a sober face while the bold front of this divine break-down the source of any statement given, and the hubitual liar and slanderer will be gibbeted accordingly.

cordingly. J. D. Buck, M. D., T. T. S.

of blood, torture, anguish and human woe, its unabated spirit of oppression, are enough to strike a heavy balance against it.

A paper sustained on its merita, and so by advertisments, should receive a cordial well-come from Spiritualists. In The Phodeses versioned on that basis, and Spiritualist generally should come from Spiritualists generally should consider that matter. Call your friend's attention to it is sent out 10 weeks for 25 cents.

she has an intimate friend, desphine Now, had the writers of the ignorant relational articles above referred to cared to know the exact truth and wonderful powers. The young Teresa to tell it, instead of ignorantly or ma-liciously distorting everything connect-ed with the subject, they might easily the floor, or even lift up her arms, or have ascertained the facts by applying feet if she resists. She carries easily at either of the "sectional headquar-in her arms a heavy sick man, and if she 'named., The European section is desires to use cinnamon, or other hard

there, she has no "official" position in the Theosophical Society. If Spiritualists or others assert that the Countess is the best known woman in Paris who More than five thousand persons, from the best known woman in Paris who is th

The Detroit Commercial Advertiser publishes a poem with the title above given, written by Mr. Thomas Harding, of Sturgis, Michigan, now an old man of (we believe) 77 or thereabout. Mr. Hard-Spiritualists, who have themselves ing is a prominent Spiritualist, and his been so often maligned and misrepresented, should be the last to misrepresignificant. The Advertiser says: "That

He's lonely, walking on the strand,
Waiting for the boatman;
With drooping head and palsied haad.
Waiting for the boatman.
His day is o'er, his work is done,
His friends have dropped off one by one;
He's musing in the setting sun—
Waiting for the boatman.

His slow and feeble footsteps pacing Up and down the strand; Encroaching wavelets still defacing Foot-marks in the sand.
His thoughts recur to by gone people, Whom he used to greet.
To life as the uncessing rights.

To life, as the unceasing ripple Breaking at his feet. Faith, across the water looking,

Looking for the best; Many disappointments brooking. Taking note on note,
Asking, "Why bear younger brothese,
Rejuctant from the land?"
White is longing, waiting, llugers,
Walking on the strand!

Still thinking, walking on the strand,
Walting for the boatman.
Still hoping for a better land,
Walting for the boatman
Old man, your cares will soon be past,
The morning's dawn is coming fast;
Ah! now your smile conveys at last
A welcome to the boatman.

Margia, Mod., July, 1891. 4 WARNING TO SCHOOL M CRMS.

To the Board of Education To the Board of Education

A fair young maiden came,
And she had an air of sweetums,
And of delicate completeness,
A most rare and classic creature,
And she craved a place as teacher:
Then the board, with broath suspended,
Asked the charming maiden's name

Eves of soulful blue bent on them,
Till their hearts went pit-a-pat,
Made ahe answer (little knew she
It had better been Jerushy);
"Kittle Brown from Vassar College,
With my range of useful knowledge
I am sure that I can please you,"
But the board like statues sat.

To the Board of Education
A rew-board maiden came,
This antique-in form and-feature,
This attenuate, weird creature,
Robed in bifurcated raiment,
With an eye to future payment,
Like King Solomon made answer
When the board required her name.

Eyes transversely bent upon them In a most bewildering was. Capping college law completely. Made she answer most discreetly: "Pet names, as you must opine, stem To no document I sign, sirs. And I am pleased to say my name is Sarah Aun Miranda Oray."

So sweet Kittle was rejected,
Wreeked her pedagogie dream,
Turned to show her roor blushes.
By a fate that young lite crushes,
And her rival, tall and acraggy,
in her garnents beese and baggy,
tress eyed Sarah Ann Miranda
In the achoolroom reigned supreme.

— Mirahall

Our Crowning Friumph! It could be furnishing for the counts per week, a creating matter as our city could be for 5 cents.

ELA

THE PROGRESSIVE THINKER.

Terms of Subscription. conserve Turners will be furnished until ice, at the following terms, invariates to tee is copy to the manufacture 01.02 to be trials

M.mey Order Reptatered Letter, New Rt could from 13 to get drafts cashed on herd don't Protage stamps will not be received in exhecution. Hitres all testers to J. R. at Chicago, R. Chicago, R.

Take Notice.

t no will begin with number curren

OUR ECLECTIC MAGAZINE.

The Cream of Foreign Exchanges.

PUBLISHED EVERY OTH WEEK.

the most distant of all the primary plan- reported to have said:

Pablished every Saturday at No. 20 Loumin Street. 3. B. Francis, Editor and Putstisher. Entered at Chicago Posta Siev as Editars matter Terrus of Subsection for Will be Announced Next Week

Laws Relating to Blasphemy.

moveral satellites of the solar system, all The Nors of this city reported the whole statement is correct." with probably lesser orbs; and thence on other day an interview with Miss Bar- H. D. Hall, of Grand Ledge, Mich. through distances the mind is incapable rett, who has just returned from a year's writes: "Hon. Charles Howell, of of the control of the cont

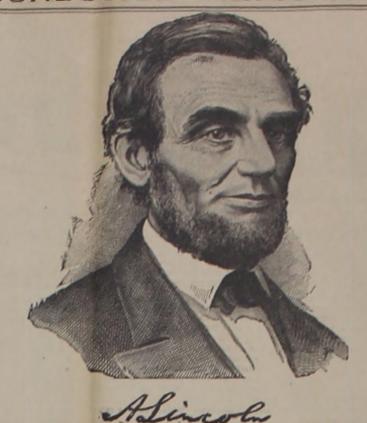
Through the kindness of Hon. A. B. A telegram from Berlin on the 23d oft. tichmond, of Meadville, Pa., we are in stated that 100,000 pligrims passed Colthe possession of the statute his now in orne the day before on their way to orce in the Keystone State relating to Treves to see the Holy Coat on exhibiblasphemy. It originally became the tion at the cathedral in that city. It law of that State in 1700, near the com- also stated that a textile manufacturer mencement of its provincial history. So who was summoned to oxamine the

mencement of its provincial history. So late as 1800, it was resonanted and was published on page 302, pamphiet laws of that seasion, and still remains in force. Showing the methods Protestants as well as Catholies have employed to fetter the mind, it is valuable at this time:

"Sec. 32. If any person shall willfully, premoditatedly and despitefully blaspheme, or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Holy Scriptures of Truth such person on conviction thereof shall

the most distant of all the primary planreported to have said;

"Yes, China is like a bubbling,
for "to be appreciated it needs to be
threatening volcano. War between the
threatening volcano. The English and highly appreciative auditime. The United States, too, may have
the subject, "Know Thyself; or
the subject, that distant in the disCanton, the resolutionists are ciliarray.



death of John O. Sullivan, as reported by him, occurred in 1855 as stated. The whole statement is correct."

H. D. Hall of Connel Lodge Mich. 1997 April 1 Abraham Lincoln's spiritualistic bond- The Liberal, Mo. Camp Meeting. encies, although it was known to a great many people that Abraham Lingreat many people that Abraham Lincoln was a man who believed in signs, omens and prognostications, as may be verified by anyone who will read the blographies which have been written by Herndon, Holland, Lamon, or the more extended one by Mearrs. Nicolay & Hay. In the latter book we find the statement was a first time on the time of that you see a purely unselfish act, one where self is entirely forgotten, and the power, interest and numbers.

J. H. Washburn has given us another teature, this time, on "World Butlastication, in this world of ours, it is very rare that you see a purely unselfish act, one where self is entirely forgotten, and the good of some poor, forlorn soul, the only end sought.

J. H. Washburn has given us another teature, this time, on "World Butlastication," It was find the statement was find th



AN OLD MAN.

He Takes an Inventory of the Storehouse of His Soul.

A Lesson in Kiminess from an Unexperted literation

The wind was blowing through the streets with the flerceness of March, though the calendar said it was April, says the Christian Union. A timid, un-certain ring brought a member of the household to the door, who found stand-Probably not! dress gave every evidence of self-re-specting poverty. Her face was wrink-led, but as thoughts towards those who are stragled, but me though kindly amilia and sympathetic tears had been the tools used by Father Time to otch her life history thereon.

The control was a control was

who could not speak the English language correctly, and whose personal appearance showed that she was from the lower walks of life, yet she was imbued with feelings that were really angelle. In this world of ours, it is very rare in this world of ours, it is very rare.

with the problem of t

fell upon the green pastures, the general fields of grain, the rish fruitage of translation and vine, and a cloud of rainbow-field light fell like a benediction across the grave of his devoted wife. All nature had been kind to him; of crops he nave had a failure: epidemics had except his Zocks, and his graouries were a compty. How bountiful Nature had been to him. What had he done to merit all this which had been so benignly show

ered upon him. Was he bountiful towards others? Was his charitable hand ever ex-

Did he ever strive to lighten the load of even one of earth a children?

Did he ever take especial pains to utter encouraging words to one of earth's poor struggling mortals?

Had he ever commented to hear mine of the hard burdens of others?

He had not time even for that!

111.

As this Old Man continued to take

IV.

The Old Man then awakened from Me around him. The oun had out, and

THE WORLD'S FAIR.

FANATICS AT WORK.

In Chicago They Are Trying to Destroy Our Liberties.

They Want to Compel Everybody to Stay Away from the World's Fair on

TO THE EDITOR:- The religious fanatics are zealously at work trying to prevent the World's Fair from being opened on Sunday. It is generally be-lieved now that they will not succeed. Read the voice of the daily press collected especially for THE PROGRESSIVE | "I know all sorts of reasons have been THINKER

When the poverty, (says the Chicago Times), hunger and dirt in which poor sewers sweated and sewed for inadequate pay was disclosed, a tariff organ, feeling a natural shock at the injustice and in-humanity of the treatment, said in sub-stance: "Why, bless my soul, this is bad, very bad, but there can be no relief

fere. The sweating goes on every day and every night but Sunday. These laborers with the needle do get rest on Sunday, when perhaps they say with

By taking forethought these people, like thousands of other bread-winners—in an exclusive sense as applied only to mostly, let us hope, somewhat better off mostly, let us hope, somewhat better off mechanics or laborers. We are all lamethods of observing Sunday? Should methods of observing Sunday? Should a day among the marvels of the World's To do this would be to break the champion of the poor that ever lifted human voice against cruelty and op-pression, that ever pointed the slow, unmoving finger of scorn at the merely brutal rich, that ever scourged money changers from the temple; not the Sabbath of the Lord and Savior, who said that the Sabbath was made for man, not man for the Sabbath; not the Sabbath of that gloomy prophet of ages gone, who denounced death upon those of his followers and gave their carcasses to the dogs who so far trangressed as to gather

a few fagots on the Lord's day.

These people must not go to the fair on the Sabbath. The preacher has been again appealed to in behalf of all this class of workers, for it is again supposed to be a case for the preacher. This time he pays attention. There is response. He thinks it his matter. The Rev. Mr. Patton, president of a theological seminary, says: "If the workman can go no other day, so much the worse for the And the Brevet Reverend Shepard cries out: Close those doors! Open them to nobody on the Lord's day. If you do so the lightnings of the Lord that smote the Sabbath fagot-gatherers when Israel wandered in the desert will blast your town. The God of mercy will fill your city with a pestilence. Incensed, enraged at the desecration of his day, he will rain upon you the plagues which erstwhile he sent upon Egypt. You and your enterprise will be accursed!

Col. Shepard will have no fagot-gatherings on the Sabbath. You may, if you will, roll placidly Sundays in your victoria, if you happen to have one, and you may at Sunday dinners sip claret and swallow magnums of champagne if, like

SUNDAY AT THE PAIR.

Sunday at the world's fair (says the Chicago Herald) is going to be what Sunday is at the Art Instituto, Chicago: at the Metropolitan Museum, New York; at In Treves They Are Worshiping
a Bogus Coat.

In Chicago They Are Trying to canting protestations with patience. The effect has been only to clear up opinion among them and confirm the rational decision that while motive power shall not be in operation—for machinery, like animals, requires rest—the gates shall not be closed. Rov. Francis L. Patton uttered during the proceedings a cruel and heartless speech that will do much to enlighten general sentiment about Sabbatarians and their real feeling to

in laws! Bless you, no relief in laws!
The turiff was destined to enrich, dignify, and ennote American labor, and if it doesn't do so in this case, why, there's something wrong, oh.' decidedly something irregular, indeed monstrous! It's a case, don't you know, for the corrective influence of the preacher."

The preacher paid no attention. Probably he thought it an affair for the lawmaker. At any rate, he didn't interfers. The sweating goes on every day and every night but Sunday. These are wasting goes on every day and every night but Sunday. These are wasting goes on every day and every night but Sunday. These are sent with the fact stands that the owner are wage; and this is does not indicate any unanimity of sentiment among the men for the Sabatah.' who cannot go week days, who cannot go week days, who cannot go week days who would throw off all restraints, and those workingman. How cannot go week days who would throw off all restraints, and those workingman the come into come in the afternoon. The following letter from Omaha has both location to society on that day. We hear a great in the off coinnatt, spoke in the off coinnatt, and those workingman, who cannot go week days. Who would throw off all restraints, and whould throw off all restraints, and whom do they propose to exclude? Who would throw off all restraints, and who would throw off all restraints, and those of the workingman in this city. What proportion of the moring address, and Mrs. Sheehan on workingman in the come letter than become received by the corresponding both workingman who cannot go week days. Who would throw off all restraints, and those of the majority of the workingman who cannot go week days. Who hear a great about the morning address, and those with raps whould be a safe and who would he to come little restraints, and the stands of the work is the workingman in his city. The vote of the work and they on the toty of them voted to close on the first day of the week, and wentyly in the transmentation. The vote of the work and they by relation of employe that they will be unable to go to the fair week days except in favored instances at rare intervals and for a portion of the day. vals and for a portion of the day. please "Workingman" is too commonly used tions:

> the highest possible pressure. Mer- kept it? Or, shall it simply unite with will be elected in April, 1893. chants will expect clerks to be even ex- all well-intentioned persons who will coptionally faithful and regular at their strive to secure for every working man a desks and counters. Manufacturers day of rest? Shall the church denounce will require constant vigilance from all forms of railroad and street-car their forces. Hotels, restaurants, rail- traffic? Or shall it simply insist that roads, street-car lines, all corporations, through travel be reduced to a mini-every kind of private industry will be mum, and that the roads which run exunder unprecedented stimulation from Monday morning to Saturday night. ploy, as a rule, no mun more than six Sunday pressure will relax. To suit the days in a week?" selfish and brutal dogma of a few fanaties, this vast army of released workers, issue—what constitutes rest? How shall industrious, law-loving, intelligent, are not to be permitted to see pictures, statuary, flowers, plants, the beautiful products of the great looms of the world, of its forges and furnaces, the triumphs Charles H. Eaton, a doctor of divinity. of science, the results of labor denoting Dr. Eaton's ideal Sunday is one in which universal progress. Are not human opportunities are offered for mental and achievements for the good of humanity moral elevation, not only for the poor

only until 10 o'clock. Assume, too, that sle-halls, and art galleries on Sunday the art galleries will be illuminated. This is by no means certain, for many for rest is to be found in change, and the artists and owners of pictures will object truest rest fills the mind with new ob-Grant, however, for the sake of the argument all that can be claimed. What will it amount to? The great mass of employed people live at considerable distances from their places of public amusement, establishments. To carry out such a scheme, and places of public amusement, establishments. To carry out such a scheme, and places of public amusement, establishments. To carry out such a scheme, and places of public amusement, establishments. To carry out such a scheme, and places of public amusement, establishments. To carry out such a scheme, and places of public amusement, establishments. Said Col. Shepard:

A list of ten thousand regular contribution. A list of ten thousand regular contributions ought to be in your office. Then your Executive Committee could be best. Is the community that attends the plan ahead and know that it had reduced to the contribution of the finest countries those of the sake of the argument all that can be claimed. What would have the morning devoted to church going, for those so disposed. He would have the morning devoted to church going, for those so disposed. He would have the morning devoted to church going, for those so disposed. He would have the morning devoted to the finest countries those of the morning devoted to church going, for those so disposed. He would have the morning devoted to the finest countries those of the morning devoted to church going, for those so disposed. He would have the morning devoted to the morning devoted to church going, for those so disposed. He would have the morning devoted to the morning devoted to church going, for those so disposed. He would have the morning devoted to the finest countries those of the morning devoted to the morn employed people live at considerable distances from their places of employment. They would have to go home before starting for the fair. It takes time to travel in this town, as we all know would workers be able to reach Jackson Park? Most of them could get there, say, after 9 of them could get there, say, after 9 of clock, if they had good luck. The fair must be closed about 10, because less time would not enable the necessary of the sunday opening of the s

until it is too late to go anywhere else elected.

except home or to the hotels.

To not

the common people. He demanded that the fair gates should be closed Sundays. It know all sorts of reasons have been on Sunday. It has been said that on Sunday. It has been said that there are signed why the fair should be kept open on Sunday. It has been said that there are signed workingman and his family cannot see for the workingman. That apecd will immortalize Rev. Francis L. Patton more than all his sermons.

When fanaties propose to shut the gates of the fair Sundays to bar the workingman, who cannot go week days whom do they propose to exclude? Who

great multitude of women are wage-earners, and must be so and are so held day of rest? That is the question to

pay railroad fare and gate money for themselves and children in order to pass themselves and children in order to pass kind of business in Chicago will be at restore the Sabbath as our grandfathers methods of observing Sunday? Should no power to bind their successors, who it bend its energies to the endeavor to will be elected next spring, and the latrostore the Sabbath as our grandfathers ter cannot dictate to the board which cursion trains shall be compelled to em-

the ideal Sunday be spent? A notable discussion of this problem is that which is furnished to the current number of the North American Review by the Rev. calculated to make men religious in the and the wage-workers, but for the rank true sense?

It may be said that many employes can go to the fair evenings. Admit the most liberal reply, and what does it guarantee? At the best the fair can be open and the desired in the content of for rest is to be found in change, and the jects of delight, and takes men out of the straightened domestic routine and ruts of business. To carry out such a scheme, of business. To carry out such a scheme, cago by the immense crowds who will cago by the immense crowds who will "Are not the finest countries those America, Germany and England? Wh

by allow rowers by selection of the first Sabbatacide, that each and a state. But lost there he no largery and a state. But lost there he no largery against the control of the state of th

hold that if the fair is closed on Sunday at present. The time for them to make

To narrow the business down to a other hand, discussed the question of I is more than possible that if the world's fair is open to the public on Sunday observance on general grounds. The questions below will show the raddays this country will be able to keep from absolute anarchy a few more years, and that there will be a few persons who will elect the board. This is all the practical basis, the Sabbatarians should make their fight against Sunday observance on general grounds. The question of Sunday observance on general grounds. The questions below will show the raddays this country will be able to keep from absolute anarchy a few more years, but with the stockholders who dectors of divinity:

To narrow the business down to a Sunday observance on general grounds. The questions below will show the raddays the representation of the public on Sunday observance on general grounds. The questions below will show the radded was and growing denomination proceed doctors of divinity:

Wentworth, near whose farm the yearly make their flags of the two doctors of divinity in the first day of the practical basis, the Sabbatarians should make their got and growing denomination proceed doctors of divinity:

Wentworth, near whose farm the yearly make their flags on "the first day of the worth, near whose farm the yearly make their got and growing denomination proceed doctors of divinity:

Wentworth, near whose farm the yearly make their flags on the grounds.

To narrow the business down to a Sunday observance on general grounds.

The question of the public on Sunday observance on general grounds.

The question of the public on Sunday observance on general grounds.

The question of the public on Sunday observance on general grounds.

The question of the public on Sunday observance on general grounds.

The question of the public on Sunday observance on general grounds.

The question of the public on Sunday observance on general grounds.

The question of the public of the public on Sunday observance on general grounds.

The quest and that there will be a few persons who will elect the board. This is all the will find pleasure in other than criminal more important because the stockholders pastimes. It does not seem to us that a may not give specific directions to the day spent with the liberal arts will board as to what it shall or shall not do. nerve a man to commit murder, theft or It would be better, therefore, for Col. arson, or to rear a family of drunkards, Shepard and Dr. Patton to put their Col. Shepard and Dr. Patton to the contrary notwithstanding.

case before the stockholders and bring influence to hear to get them to elect a Christian woman, moulds the fashions board in April, 1893, pledged specifically to closing the Fair on Sunday.

the common people. He demanded that how it shall be spent (says the Chicago time and not press this business to an the fair gates should be closed Sundays. Tribune), is one which is being con-

shows, on the other hand, that the numagine. In any event, they have begun prematurely, and presented their de-mands to a Board of Directors who have

besieging the Commissioners of the World's Fair on the subject of Sunday opening. They insist that the obsolete Sunday laws of the State of Illinois shall be revived, and that a stricter observance of the State of Illinois shall be revived, and that a stricter observance of the state of Illinois shall be revived, and that a stricter observance of the state of Illinois shall times, are sacred to say. That system in giving is of the Say. That system in giving is of the Say. That system in giving is of the Say Diego is now a well-known site by

this class of non-church-goers will seek their application to prevent people from the shock of the first house of worship and remain the fair on Sunday is in 1893, there occupied in appropriate service and to the board which then shall be ing the compulsory Sunday-closing of denying the sanctity of the Christian ing the compulsory Sunday-closing of denying the sanctity of the Christian the World's Fair. Dr. Lorimer, on the Sabbath, and advising people to do as other hand, discussed the question of they please on "the first day of the

COL. ELLIOTT SHEPARD.

"It is the custom now to follow the example of great men. Germans copy

DR. LORIMER.

"Christ commanded a worship of spirit and of truth. Spirit is the term of emancipation. The Samaritan woman asked whether she should worship in her Samaritan mountain or in Jerusalem, and he startled her by telling her that God was a spirit, and that she did not read to worship him in any particular her made a member of the American not need to worship him in any particu- been made a member of the American lar place. The woman had thought that Secular Union, and might have been the there was a sacredness in one locality. recipient of some of our pamphlets.

In past time, to use Paul's phrase, God

The following carnest appeal from one will be elected in April, 1893.

The following carnest appeal from one of our members has been sent to us for winked at that childish idea. The time has not come to thoroughly emanding on the support of the sacredness in one locality. The following carnest appeal from one of our members has been sent to us for publication. We commend it to the consideration of all true Liberals.

The Subbattarians and the strict recipient of some of our painpartes.

The following carnest appeal from one of our painpartes.

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The following carnest appeal from one of our painpartes.

The following carnest appeal from one of our members has been sent to us for our members has b

The two did not agree, but were wide great Baptist University for it; and becommunion?

DR. LORIMER ON THE SABBATH.

THE IDEAL SABBATH.

The question of the ideal Sabbath, and now it shall be spent (says the Chicago Pribine), is one which is being contained by the part of the pa

with the courage of the eagle; and I hope and wish you may be successful. Please find enclosed \$1 for the cause. "S. H. S."

be revived, and that a stricter observance of the Lord's day shall be required than its now insisted on in that city.

(There is no law in Illinois, obsolete or active, which would forbid people of Chicago or visitors from inspecting the Fair on the first day of the week, called Sunday, to their heart's content.

The tendency among intelligent poople is so strong toward a liberal construction of Sunday observance that the Commissioners will have to face an indignant community if they follow the suggestions of the Sabbatarians. Public sentiment demands that the Fair shall be open on Sunday, with only the rebe open on Sunday, with only the restrictions that are customary in regard to the opening of museums and libraries in our large cities; and the way in which these are used by the masses of the people on Sunday. Is the best are used by the masses of the people on Sunday with only the restrictions that are customary in regard to the opening of museums and libraries in our large cities; and the way in which these are used by the masses of the people on Sunday. Is the best are used by the masses of the churches. Good Mr. and the significance."

At another point in his discourse Col. Sunday he the best are used by the masses of the churches. Good Mr. and time. Men should do as they like on that day, but they should not forget its significance."

At another point in his discourse Col. Sunday he they are capable of doing. They leave the fillends that the fillends that the fillends that the signer feels able and willing to give; that stands opposite to his or her name—payable quartically of the churches. Good Mr. and the churches. When the significance."

At another point in his discourse Col. Sunday he capable of doing. They leave the souls of tired vete-when the signer feels able and willing to give; that stands opposite to his or her name—payable quartically of the churches. Good Mr. and the churches. Good Mr. and the churches. When the churches are desired to the churches are desired to his or her name payable quartically of the churches. Good Mr. and the churches are desired to his or her name of the churches. Good Mrs. Nickless have been here and at the churches are desired to his or her name of the churches. Good Mrs. Nickless have been here and at the churches are desired to his or her name of the churches. Good Mrs. Nickless have been here and at the churches are desired to his or her name of the churches. Since the churches are desired to his or her name of the churches. Since the churches are desired to his or her name of the churches. Since the churches are desired to his or her name of the churches. Since these are used by the masses of the people on Sundays is the best augury that the proprieties of the American Sundays is the Description of the American Sundays is the Description of the American Sundays is the Call will be castward.

At another point in his discourse Col. Shepard in Chip cation. In default of this, let each and with jewels for the friends that gather every Liberal write direct to you and at the camp meeting. From there their pledge his or her monthly contribution.

Sunday-keepers. Said Col. Shepard:

The Wentworth Meeting.

TO THE EDITOR: I salute the many readers of THE PROGRESSIVE THINK-ER from the hospitable home of Bro. their influence has had a marked effect in the moulding and shaping the re-ligious thought in this section of country. The Wentworth Brothers are wealthy farmers here, and to them is the manners and deeds of the Emperor.

In England, the Queen, a motherly, Christian woman, moulds the fashions.

The Prince of Wales cannot wear a coat

Cated Sunday, Sept. 6. The congregation and unpleasant, and consequently

Sundays of September. BISHOP A. BEALS. Hicksville, Ohio, Sept. 8.

Notes from San Diego, Cal.

To the Editor: Your paper comes to us full of the light of science, developing our growth in perfectness and consolidating our intelligence with enterprise, although nature itself was per-forming its revolution within its columns

were street in the challenge of the property of the last the challenge of the property of the challenge of the property of the

THE BOOK

JUDCHENT

You remember the story of the good old court-jester and his dying master. After some more than usually ridiculous outbursts of his humor, the king had given him a beautiful staff, telling him to keep it until he found a greater fool than himself, and then to hand it to him. For years he carried the staff wherever be went, until it came to be regarded as his badge of office. But now the king was dying, and his affectionate old servant went in to visit him. The monarch said: "I am going a long journey;" whereupon the jester asked: "Has your majesty made any provision for the way."

The king replied, "No."

"Does your majesty know where you are going? or have you made any ar-

"No," was still the answer.
"Then," said the faithful old man, with tears in his eyes and his voice quivering with emotion, "take back this staff, for in you I have found a greater fool than myself, since I have cared for all these things in reference to my own departure." It is a simple story and carries its own application; let not

all past history, and now proved by millions of people in our own time to be found in every civilized nation, these brave pioneers made known to the world Riverside, on a piece of land that till

wy damaging to grow of the set him or selicular studies of the set the infamous sensational newspapers and books will receive just punishment. Cruel parents will see their sins visited upon their children and be held responsibility is in proportion to their capabilities and opportunities of the responsibility is in proportion to their capabilities and opportunities of the responsibilities and opportunities of the other. There is a very large upright piano, and the crime in all its horrors was responsibilities on the other. There is a very large upright piano, adding an air of elegance as well as inspiration. The Society has eight hundred chairs. No doubt it will purchase port in chirography who declared they were unquestionably written by the same hand. The next step taken was

FACTS TO CONSIDER.

"A Greater Fool Than Myself:shness and good works is "heaven." If the foregoing statements are in harmony with divine law, one may as well light the wind and the weather as to oppose them.

Not until these facts are known, and the Golden Rule practiced, will war case between individuals, societies and nations.

The king replied, "No."

"Does your majesty know where you are going? or have you made any arrangements for your reception at your destinction?"

"Boll on this way; O golden age, roll on! When men and angels face to face shall talk, and earth and heaven, arm: in-arm, shall walk, when love shall reign, and over sea and shore the peace of God shall rest forevermore."

B. F. CLARK, M. D. Belvidere, N. J.

An Excellent Medium in California.

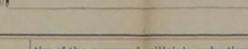
and carries its own application; let not the force of it be lost on any of us.—Dr.

Tiuylor's Joseph.

Within the last half century, Prof.
Morse, Cyrus W. Field, Peter Cooper and their associates, bold and generous-Mithin the last half century, Prof. Morse, Cyrus W. Field, Peter Cooper and their associates, bold and generoushearted men, developed the electric telegraph, and opened communication by telegraph with the old world. At the same time, as all things in the material world have a correspondence with spiritual things, as seen by Baron Swedenborg—after the honest Shakers had demonstrated the fact; leading men in science, religion, law and medicine, such men as Prof. James J. Mapes, Prof. Robert Hare, Judge John W. Edmonds, Gov. Talmage, Dr. J. Rodes Buchanan, Dr. Samuel Watson (of the Mothodist Church), Rev. Herman Snow (Unitarian), Prof. Alfred R. Wallace, and many other members of the Royal Society of Eagland, and other learned men of England, France, Italy, Spain, Germany, Russia and in all parts of the world, had patiently, honestly, and snificiently examined spiritual telegraphy, as proclaimed by the Shakers, the Bible and all past history, and now proved by will lowed the provided the world and all past history, and now proved by will lowed the provided the provided that perfains to Spiritualism.

Mr. H. C. Parks, the Allyreside men and the provided and account of a new materialized, and an ammentation by telegraph with the electric to this circle, and, happily, with success. You know, brother Francis, that I have had constraintly suppressed. Therefole, and, happily, with success. You know, brother Francis, that I have had coverience with materializing medium at Riverside. I immediately sought admittance to this circle, and, happily, with success. You know, brother Francis, that I have had coverience with materializing mediums, and their counterfeits. You know that I brought the medium France is considerable experience with materialization of John Counterfeits. You know that I brought the medium France is considerable experience with materialization of John Counterfeits. You know that I brought the medium France is considerable experience, the cut of the cast of the cast of the rever has published an account of

the fact that death is only a change of life from the material to the spiritual world—a promotion from the primary class to the second class in the school of life and evolution—where additional senses are developed, superior to the water, the ground already blossoms with received the spiritual and sage brush covered desert, at the foot of a barren, stony mountain. But under the influence of well-directed hard labor, and the proper application of water, the ground already blossoms with



oughly familiar with the difficulties en- Matthews, James H. White and Mrs. Effic countered before the machinery of the law was set in motion for West's appre-

The Murder of Susie Beck.

MAN TO ST. LOUIS.

PUBLIC INTEREST AGAIN AROUSED IN hension THAT FAMOUS CASE BY A LETTER So adroitly had West conducted himself, passing with those with whom he The bold stand The Progressive
Thinker has taken in relation to comsenses are developed, superior to the five senses of earth-life, and we have clairvoyant powers to see ourselves as others see us, and can communicate with earth friends, and where the Golden Rule is the supreme law.

All must die "when the machine wears out," or before, if fate so decides. The law of change (death) is universal, in everything, in order to promote life is my large and a same. He has alpassed upon our previous conduct, for or against, as the case may be, and we against, as the case may be, and we against, as the case may be, and we against, as the case may be it good or leave the followers, and the young dark green-foliaged orange trees are loaded with the king of fruits. Mr. Parks has had a mighty struggle to bring about this wonderful change and no time to fool away in seances. Until within two years he has looked upon Spiritual-in everything, in order to promote life is my large and a same. He has alphased upon our previous conduct, for or against, as the case may be, and we against, as the case may be, and many other beautiful and the young dark green-foliaged orange trees are the gospel, church members and Spiritualists, as furnished by the Clipping But he wished to get away from the scene of the gospel, church members and Spiritualists, as furnished by the Clipping But he wished to get away from the scene of the gospel, church members and Spiritualists, as a class, are the most moral in proving that Spiritualists, as a class, are the most moral in proving that two years he has looked upon Spiritualists, as a class, are the most mo passed upon our previous conduct, for or against, as the case may be, and we receive our just reward, be it good or bad. So death is not going to rest, as we sometimes say, but, on the contrary, it is going to examination, to judgment, to mother set him to seriously studying to examination, to judgment, to mother set him to seriously studying to examination, to judgment, to mother set him to seriously studying the Spiritualistic question, and now it is:

"Woo me if I preach not this gospel."

act of their lives; after death they will see their gain. Priests will see their again. Priests will see their see them again. Priests will see their see their see them again. Priests will see their see the see th

pert in chirography who declared they were unquestionably written by the same hand. The next step taken was to at once inform the proper authorities.

the for the same, a light pressua of shade, it is now the content of the state of the content of the state of the content of t were placed on the scent, and experienced great trouble in interesting the minions of the law. The trail was yet hot, but O'Neil persisted in displaying his utter incompetency, while the coroner refused to exhume the body. As a last resort the matter was laid before Ashled Clover, the prosecutor of Maxwell. Clover has a rare nose for crime;

Spinney, thereby closing the largest and most successful meeting, spiritually, so cially and financially, ever held on these grounds.

There were from twelve hundred to three thousand people on the grounds every Sunday, except the last, it being stormy.

Nearly all phases of mediumship were special as the sets researched that it is a nice wooden box. Stale age and how long you cially and financially, so cially and financially, ever held on these grounds.

There were from twelve hundred to three thousand people on the grounds every Sunday, except the last, it being stormy.

Nearly all phases of mediumship were special as a fine steel clear that a fine special case the second story in a size wooden box. Stale age and how long you in a special case that a fine special case the special case that a fine special case the special case that a fine special case that a fine

tim of the reverend villain's seductive The Haslett Park (Mich.) Camp.

The details of West's crime have been given to the public with all their terrible and betimes pathetic phases; but never have the inside facts of how West was enabled to escape being punished, the lynx-eyed reporters who worked up the case so successfully never having got onto the fact that, but for Chief Detective O'Neil's big-headedness, West would before this have paid the penalty for his crime, or at least be enveloped in the meshes of the law.

These inside facts I give to The Detective with pleasure. You can rely on them implicitly, for the writer discovered the key which unlocked the mystery of poor. Susie Beck's horrible death, and is thoroughly familiar with the difficulties encountered before the machinery of the requirements and substantial that the difficulties encountered before the mystery of poor. Susie Beck's horrible death, and is thoroughly familiar with the difficulties encountered before the machinery of the requirements and substantial that the difficulties encountered before the machinery of the requirements and advantages, for the benefit of those who were not present this year, and those who contemplate going next season. I consider it one of the most harmonic places on earth for development and those who contemplate going next season. I consider it one of the most would be fore this have paid the penalty for his crime, or at least be enveloped in the grounds the air seemed so placid and calm, and with every breath I inhaled a spiritual influx from the Bounteous Giver of all things, there not being a ripple of inharmony among the guests. The sum of the Badge

The SIGN OF RECOGNITION.

Wear the Badge

Wear the Badge

AND BE IN TOUCH WITH THE AND BE IN TOUCH WITH THE SIGN OF RECOGNITION.

The benefit of the velope and the penalty for the well and those who contemplate going next season. I consider it one of the most harmonic place of the well and those who were not present his year. The Sundower term it is a teach of the sease. Andress Or Enter Research, and those who were not present his

F. Josselyn, and much credit is due them for the kindness extended to guests in hension.

So adroitly had West conducted himself, passing with those with whom he came in contact as a most devoutly religious person, that he managed to get the victim of his lust under ground without exciting suspicion. Had heleft the matter there and quietly disappears and culture he was complete manuer. With his geniality, spiritual nature and culture he was complete manuer of the situation. ter of the situation. Societies need not defer in procuring his services, for he will meet their approbation in every respect. The reading circle was a grand respect. The reading circle was a grand acquisition to the success of the meeting, and for the unfoldment of mediums, there being over fifty developed ones and over twenty that were just beginning to see the divine light.

The conferences were very interesting

features, many of the speakers proving

very eloquent.

A Lyceum was organized and ably conducted by Mrs. Owen, of Lapeer; Mrs. Carrie Weatherford, of Hasting, and Mr. H. A. Martin, of Diamondale. Parents,

gifted medium.

The late Mr. Haslett is on one side, on Park.

rained very hard all the morning, and the attendance was not large. At the afternoon services the auditorium was solution. A sufficient quantity in concentrate solution.

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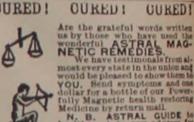
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